1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

III

726 Kilonkon olirpa,
539 Ol-akira le-'a-dolpa,
982 Tika
E-nishiren le-'Iltilga!

III

Solo. Venus who is rising
Chorus. And the evening star.
Solo. Tear out
Chorus. The brand-marks of the people!

IV

'Ng-atanito o-Kolmorog, tika
E-nishiren le-'Iltilga!

Otonto en-dorona, tika
E-nishiren le-'Iltilga!

IV

Solo. The clouds of snow-capped mountains, tear out
Chorus. The brand-marks of the people!
Solo. (He) Who waits till the heavens are red[1], tear out
Chorus. The brand-marks of the people!

Free Translation.

I

O God of battles break
The power of the foe.
Their cattle may we take,
Their mightiest lay low.

II

Sing, O ye maidens fair
For triumph o'er the foe.
This is the time for prayer
Success our arms may know.

III

Morning and evening stars
That in the heavens glow,
Break, as in other wars,
The power of the foe.

IV

O dweller, where on high
Flushes at dawn the snow,
O cloud God break, we cry,
The power of the foe.

727 539 Ore ten orinyunye 'l-murran le-'a-jore, pe cinikl te-'a-metaana 'ng-algito enye, merany epwo, atjo:

When warriors return from the wars, they sing the following song on approaching their kraals:

Epwo'ng-aiyuk ing-oriolgi.
Kimile tor-'l-dgotonyo.

Solo. The milkmen go behind us.
We have conquered with the headdresses of the lion's mane.

Yia epej! Yia epej!
Yia epej! Yia epej!

Chorus. Yea! I have! Yea! I
Yea! I have! Yea! I have!

[1] The sun.

1: Hollis G-5 (ca. 1894-1904) 1905
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Free Translation.

The foe is routed: surely not in vain
Upon our brows we bound the lion's mane.
With lootless zeal the herdsman tracked our line,
Far, far ahead we drove the captured kine.
Their kraals we've burnt, their cattle we have ta'en,
And now we come in triumph home again.

Singtilóttin loo-'l-muran. — Warriors' songs.

Ten epwo 'l-muran loo-'l-Masae en-jore, ore p' tar il-nanik, nesire e-matwa e-taitae oo-'nanai to-'l-kária e e-matwa e-kalyudye ta-'n-darata.

When Masai warriors kill barbarians in a fight, they paint the right half of their bodies red and the left half white. [302]

Nerep il-kullae lukwa entaarilótte.

The comrades of those who have killed some of the enemy then sing their praises.

Anna elle tirepi sajo:

The following is an example of their songs:

Etae shumaroto
Ol-teighe line elkutigi,
Tin idamu 'ag-elgita,
Ene-barnoti o-'l-Parun.

Solo. The pig-tail on the top of your head
Is about to be mixed
When you remember the kraals,
Chorus. O warrior son of Ol-Parun.

Free Translation.

Son of Ol-Parun,
Mighty in battle,
Dost thou remember
The kraals and the cattle
We took from the foemen,
What time in thy daring
We scarce held thee back by
The plaits thou wast wearing!

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

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Eji ali kulikae-repeta. The following are other examples:

Solo. Ol-le-Langui, ol-murani ôlo, 'l-memutana
Latukuyanye. (*Chorus*) En-deipa neitu lepeta.
Solo. Ajo edo. (*Chorus*) Keikajita! (*Solo*) Kat'-uni to-'l-epa tbo.
Chorus. Arai le-'ng-alg alg naitadoli 'N-Jowaine[1].
Nekeliki en-bwoto te-Kimar'[2] elkararo.

Solo. Ol-le-Langui, the warrior who has reddened the ground with the blood
Of those whose country had not been reconnoitred.
Chorus. Who ran on ahead and returned in the evening to the van.
Solo. I tell you he has killed. (*Chorus*) How often! (*Solo*) Three times in one month.
Chorus. The cows with the crumpled horns which were shown to Ainsworth were in the kraal.
We captured them because he climbed to Kimare to take the place of those who had retired.

Free Translation.

I

Sing we the praise of that foremost of fighters,
Ol-le-Langui, whose spear was ne'er wielded in vain,
Who spied out the land for our warriors advancing
And made the ground red with the blood of the slain.

II

Slumbered the foemen unwitting of danger,
Though we knew not the country, we felt no dismay,
But a bitter awakening was theirs in the morning
When thrice in one month thou their bravest didst slay.

III

Mighty the spoil from the kraal that we captured,
The herds of horned cattle we drove o'er the plain.
To Ainsworth[1] we showed them. Thine, thine is the glory,
Ol-le-Langui, whose spear was ne'er wielded in vain.

[1] C. Ainsworth, Esq., C.M.G., H.M. Sub-Commissioner, Uganda Protectorate.
[2] Kimare is the Masai name for a district in Kikuyu.

1: Hollis G-5 (ca. 1894-1904) 1905
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Solo. Etaa eng-erí e-'n-giteñg máitóniñgé,
Chorus. Nikirí 'n-gejek, Medoto lañg ɛ́rapuha.

Solo. It came to pass that we heard the lowing of the kine,
Chorus. He ran (until he captured them), our Medoto of the splendid shield.

Free Translation.

Medoto of the splendid shield
Hath heard the lowing of the kine:
Soon shall their teeming udders yield
Rich store of milk for me and mine.

Solo. Eitu kutuko 'l-Murañgu[1] oo 'l-Makindara[2].
Chorus. Tipika ol-le-Parmet ɛl-lughunya e-'m-bwoto.
Solo. Elaiye misira ol-pile lai eng-opito,
Chorus. Eitu kinyɔ́ɔ́ɔ́ eng-ɛj'-ɛlg, nado 'l-enito.

Solo. The people of Marangu and Moshi are in terror,
Chorus. Place the son of Parmet in the van of the fight.
Solo. When you did not kill anybody,
Chorus. We did not leave our hut, blood-red is our sign.

Free Translation.

Marangu and Moshi are cowering in terror:
Son of Parmet, go thou in the van of the fight.
If the foemen escape thee, at least we shall conquer,
With thee as our leader we'll never seek flight.
By our shields shalt thou know us, blood-red is our escutcheon,
The hosts of the Chaga shall yield to our might.
Marangu and Moshi are cowering in terror:
Son of Parmet, go thou in the van of the fight.

Solo. Ɛj' Ol-'e-Tema e-eldai alg neitu eitari.
Chorus. Elle leitu apikyɛ ol-chikut lin' en-jangar.
Solo. Etaa ol-chikut ɔ́lapa kilgurakiai.
Chorus. Kido 'm-bíroo teo enyiku en-jolilioto.

[1] Marangu is one of the Chaga States.
[2] Kindara was a great chieftain of Moshi, one of the Chaga States.

1: Hollis G-5 (ca. 1894-1904) 1905
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Solo. It is said the son of Tema has an ostrich feather head-dress which has not been worn.

Chorus. I did not refuse to give you the credit of killing the herdsman.

Solo. They are seeking a stronger herdsman for you now.

Chorus. You killed another by the doum palm as we entered the country.

Free Translation.

When Tema's son first donned the ostrich plumes—
The manly dress that marks the warrior's pride—
Two foes he slew before the raid was done,
And in their blood his maiden spear was dyed.
The first was in the border marches slain
Beside the palm-tree, next the neatherd fell.
Sendeyo seeks a stronger herdsman now
To guard his kine 'gainst one who fights so well.

6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12

is that they receive no benefit from the cattle of their neighbours. "We get neither meat nor milk," they say; "why, therefore, should we fight for the preservation of your cattle?" With a consummate knowledge of the region, the Masai warriors threaded their way by special pathways, passing Taveta, and crossing the Nyika. Nearing the coast, they stowed themselves away in the bush, while a few of the bravest went forward to spy out the land, knowing, however, full well that the very sight of one of their number was quite sufficient to stampede a hundred Wa-nyika or Wa-digo. Sadi, indeed, told me that on one occasion he actually met some of these spies *in the town of Mombasa at midnight*. This is, I think, doubtful, but it shows what they are considered capable of; and there can be no doubt as to the astonishing hardihood of these scouts. Stories are continually heard to that effect, thus rendering the Masai a terror in the land; and it is a fact that they have even reached Bagamoyo, opposite Zanzibar.

The raid was, of course, successful, and our savage friends returned in great glee. On reaching their homes, however, matters had to be squared up, and the spoil divided. So many head of the captured cattle were set apart as the portion of the lybon Mbaratien, who had directed them so well, and whose medicines had been so potent. Then followed a sanguinary scene over the apportionment of the remainder. There was no attempt at a fair division. The braver men and bullies of the party, consulting only their own desires, took possession of such cattle as pleased them, and dared the rest to come and seize them. The understood rule was that if any warrior could hold his own in single combat against all comers for three days, the cattle were his. And thus began the real fighting of the expedition, revealing sickening sights of savage ferocity. There were more warriors killed over the division of the spoil than in the original capturing of it. To kill a man in this manner was considered all fair and above board. Blood feuds were unknown, a man not being considered worth avenging who could not hold his own life safe. If, however, a man was murdered treacherously, the criminal had to pay forty-nine bullocks. Our young warrior, as he was only as yet [illegible] would be content with the honour and glory of the raid, and he had the modesty not to pit himself against abler and more ferocious fighters. It must be remembered that the cattle thus captured did not remain

6: Thomson K-3 (1883-1884)1887
FL12 Masai FL12

727 [421] the property of the successful warriors. A warrior can have no property, and hence they all become his father's.

The spoil being divided, the party were next able to do full honour to the men lost in the raid—those being considered worthy of all praise "who *rush* into the field, and foremost fighting *fall*;" while men who die ignobly at home are only worthy to be despised and thrown to the vultures. Hence the warriors howled and jumped into the air in the dance, till the dead were duly commemorated.

648 In this manner, Moran saw a good deal of fighting, and soon rose to fame in many a campaign to U-kambani, Galla-land, the Coast region, Sûk, Kavirondo, Elgumi, and Nandi. The two latter tribes proved to be the most difficult to deal with, the one from its great numbers, the other from its fighting powers.

669 Civil war next broke out, and he had to proceed to the assistance of his brethren of Naivasha, who were hard pressed by the Wa-kwafi. In these civil wars, the affair was gone about in a very civilized fashion: Sudden and unexpected attacks were not indulged in. A cause of war was first discovered—probably, as in more civilized countries, merely to keep their hands in or as an outlet for internal unrest. Preliminaries were then settled most amicably, and the stakes arranged. A place was next chosen as the field of battle, and to this all the warriors of the two districts came with their cattle and young women. As the fighting would be protracted, a truce was declared, while kraals were built in the opposing camps. A certain number then proceeded from both sides, and like gladiators in the arena, they closed in furious strife, spurred to deeds of daring by the women on both sides. The Wa-kwafi were the conquerors, and the cattle of the Masai fell into their hands; and following up their advantage, they nearly drove their brethren from the entire region. (Of this war I have already spoken.)

522 186 As a mild relief, and a variation from these serious matters, it was the dearest delight of our swaggering young friend Moran to "draw the badger" in the person of the Swahili porters who might be meekly endeavouring to pass through his country. These he would dub "donkeys," in allusion to their being burden-bearers like those interesting quadrupeds. He could keep the kraal in a roar of delight, as he described how he had slightened with one cut of his wife, or spitted another on his spear, or smashed the skull 431 of a third into jelly. The sennegi and the beads he re-

9:Fosbrooke G-5 (1936-1948) 1948 FL12 Masai FL12
Kisonko

and alien children; the latter frequently come to be regarded as tribesmen by this process.

First of all a Masai adopts any child born to his wife by anyone other than himself, including those born prior to marriage: in fact a betrothed girl is frequently left in her father's boma until she bears a child. The child of one's own loins is called *oiunoto*, that of another *engera oilaitalak*. No distinction is made between the two, and the latter term is generally used playfully.

If a man has one wife with a number of children, and another who is barren, when the former gives birth to another child, there is a ceremony by which the latter may adopt this child. The adopting mother sits on the after-birth, and pays to the true mother a cow and calf called *nongeya*. She takes over the child as her own ,and it is asserted that by stimulation of the breasts and special food, lactation can be artificially induced, even when the foster-mother has never given birth. The fact that a woman has adopted a child in this manner is seldom referred to afterwards — the child is regarded as though she herself had given birth to it.

In the olden days children were frequently captured in war and adopted into the tribe: such a child is referred to as *ol arnoti lembera*. It was, and still is, not uncommon for a Masai to adopt an alien's child; at times this will occur when the Masai marries the alien's daughter and adopts a younger son; or in time of famine amongst aliens, the Masai may find an abandoned child, or be given one to look after; or he may give some cattle to the alien for the privilege of adopting the child. The use of the word 'purchase' has been deliberately avoided, for neither party looks on the transaction in this light. A son acquired in this manner is called *otaberno*. These last two categories of adoptee can inherit the cattle of their foster-mother's house, whilst their children can inherit the 'gate' like any other Masai.

A peculiar custom of adoption exists amongst the Engidong or laibon's clan. Any Masai, child or adult, can attach himself to a member of the clan, and such person must treat him as a son, giving him cattle, and arranging his circumcision and/or marriage. Such a person is called *ol onito*, as also are the numerous Kikuyu received into the clan. The relationship is terminable at will, the adoptee shaving and departing, but leaving behind everything that he has been given. Though theoretically applicable to the whole clan, such adoptions usually only take place in the laibon's immediate family.

These notes on adoption are by no means full: they may, however, be sufficient to emphasise that it is a mistake to regard the Masai as being racially pure. If they come in time to accept new ideas as readily as they accept new blood their progress would be assured.

It is important for a number of reasons to know who holds the purse-strings in a Masai family group, but it is a question to which no definite answer can be given. Rules, where they exist, are seldom followed — in such intimate family matters it is personality that counts.

The cattle which have been allocated to a woman in trust for her children are nominally in her control. The elder looks after the animal

13:Huntingford E-4 (no date) 1953 FL12 Masai FL12

the laibons into three categories: (1) the private practitioner, who works in a small way as a diviner and doctor among a limited circle of clients; (2) the private practitioner who has gained a wider reputation and is consulted by several districts, and includes rain-making among his activities; and (3) the senior laibons, of whom there is one to each tribal group; these all belong to the In-Kidogi sub-clan of the Il-Aiser clan, and the different tribal laibons were all fellow-clansmen, if not actually related. Thus, in addition to the laibons of the Kaputie at Ngong (now living among the Loitai), the Kisonko, Il-Aikipiak, Il-Wuasin-kishu and Sambur also had their own; though it is possible that the Ngong laibon had a higher standing throughout Masailand than the others. In pre-European days the functions of a head laibon were[*] (1) to sanction war and to provide protective medicine for those taking part in it; (2) to authorize the ceremonies connected with the age-sets and circumcision; (3) to ensure the fertility and well-being of his people; (4) to make rain. In the exercise of these duties he is both an intermediary between man and the other world, and a mystical focus for tribal activities. Many laibons also practise witchcraft (as defined above, p. 39). But the laibon is not a chief, and his authority depends on his mystical powers.

War Organization

When the warriors of a *nirit* wanted to raid, they approached their *el-aigurueni*, who planned the attack and arranged for the co-operation of other companies if a big raid (*el-orora*) was intended. The *il-aigurenik* concerned then went to the laibon to get his sanction and protective war medicine. Before agreeing, however, the laibon consulted the omens to see if the circumstances were propitious; and having done so, he gave his consent, sometimes in song after getting drunk. The warriors then went to their *il-pull* and feasted on meat to prepare them for the raid; patrols were also sent out, and when all was ready the party set out by the shortest route to their destination. Raids were made on most of the tribes round them, and extended to the coast, the Nyika being a frequent objective; Thomson was told that a Masai patrol was once seen in Mombasa itself. On their return, the raided cattle were divided. First, a number were set aside for the laibon; then some were given to those who had distinguished themselves; the rest were divided among the warriors, who gave one or two to their lovers in the *manyata*, but handed the rest of their shares to their families. If there were not enough cattle to divide fairly, the warriors separated into two groups, *il-oo-rub-kiny* and *il-oo-do-nopi*, "the black ox" and "the red oxen," and fought for the spoil. Small raids, *el-waampa*, carried out locally by one *nirit*, were not referred to the laibon, who received no share of the spoil.

Wars between Masai tribal groups were frequent, and formed one of the factors in the disintegration of the Kenya Masai at the end of the 19th century. In such wars, large numbers of men were collected in camps, such as Thomson saw in 1883 near Elmenteita, where two large collections of warriors (he put the number at about 3,000 on each side) were camped a short distance from each other, one camp being that of the Kaputie, the other of the Il-Aikipiak. A detachment of picked men from each side would come out and fight a pitched battle, cheered on by their women-folk, the winning side taking the cattle of the vanquished. The basis of military discipline was pride, strengthened by fear and respect of the laibon, and fear of public disapproval. The Masai also had some idea of drill and of acting in unison. Grouped [illegible] shield, sword, club, painted face and leg ornaments, the Masai warrior felt himself more than a match for anyone.

Prisoners were not often taken, though sometimes a man would capture a woman whom he would make his wife, or a child whom he would adopt. Men were killed, women seldom. Peace was made by a formal ceremony at which morning mothers

[*] Fosbrooke, pp. 11-15.

/12 cont./

In connection with the somatic view of the three Masai branches the following is to be considered. The band that immigrated last, the true Masai, have kept themselves quite pure as a race. They practically never subscribed to the kidnapping of women and children in war, otherwise customary everywhere in Africa, they did not marry Negresses and did not take Negroes into their community.

Foto: K. H. phot.

Ill. 2. Three Masai women.

Therefore they not clearly show the racial characteristics peculiar to the Masai people. The same was true of the Wakuafi until the time when they became sedentary. Then, however, they needed not only replacements for their lost cattle, but also many hands trained in the cultivation of the soil. For this reason on war expeditions they dragged off, not only the livestock of the enemy, as before, but also the women and children. The degree of mixture between Wakuafi and Negroes is very different in the individual

[i.e. the Masai, Wakuafi and the Wandorobo --Analyst]

791 /19 cont./
175 was followed by Subet and the latter by Mbatyan. After the latter's
[619] death the Masai split up. One part placed itself under Lenana,
the eldest son of the principal wife, who was born before the accession of Mbatyan, the other under Zendeo, who was the old man's favorite son and named by him to be his successor. The people relate that Lenana cheated Zendeo out of the succession in a way similar to how Jacob cheated Esau out of the right of the first-born. Whereas the deception was achieved in the latter case through the tied-on goatskin, it was made possible in the former case by the gloom of the hut in which old, weak Mbatyan was lying on his sick-bed. He thought he had Zendeo before him and instructed Lenana
[669] in the secret arts of the oi olbeni. The two are now bitter enemies, who maintain a continuous civil war, to the misfortune of the Masai people. Lenana, now a man about 40 years old, lives with his followers in British East Africa, in the vicinity of the railroad station Nairobi, whereas Zendeo, ten years younger, inhabits, with his hordes, the steppes of German East Africa. Both are merely phantom figures in comparison with their father, who had occupied an
175 outstanding place in the succession of chiefs. Under him the Masai
619 experienced their last golden age. After his forefathers Sinonik and
791 Subet had subjugated the Wakuafi, it rested upon him to keep down
726 their constant uprisings and to weaken and enslave them so that no
[669] danger from them could threaten the Masai any longer. Through a well-organized spy system Mbatyan kept himself continuously informed about the conditions of his opponents, so that the rapacious warriors could always attack those very Wakuafi settlements in which a war expedition /30/ against the Masai was being prepared. The most trouble here was made by the Wakuafi of Meruberg /Mt. Meru/, who found safe hiding places for women and livestock in the clefted mountain forests, while the men undertook raids on
715 neighboring Masai kraals. Finally, however, the Meru people were
619 successfully mastered; indeed, they even became so pliable that
791 they performed compulsory labor for their oppressors. One must
• 729 bear in mind with what deep contempt all men of the Masai people
466 look upon any kind of work, which they regard as something dis-
461 graceful, not compatible with a man's dignity. In order to

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/20 cont./

understand what such a success meant. Mbaryan demanded thousands of workers, and they moved obediently, in endless long lines, men, women and children, toward the steppe area of Kisalgo, lying

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Merker phot.

Ill. 4. Zendeo, the present chief of the Masai.

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west of the mountain, where the mighty one resided, like his ancestors. There they had to dig a long water channel, whereby -- a further particular humiliation -- the men had to work in rank and file with the women. Encouraged by these and other successes, the Masai became more and more arrogant, and they extended their war expeditions farther and farther. It was not only the Negro tribes of the interior who had to suffer under their lust for robbery and murder, they even penetrated into the immediate hinterland of the coast and directly approached the coastal cities of Mombasa, Tanga, Bagamoyo, and others.

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The belief in the magic means for healing purposes which Mbaryan gave those seeking help, and whose chief ingredient quantitatively was the vanilla-scented, *pulverized wood of the* oi mugongwa liana, was so deep-seated in the people /21/ that it was often supposed to have actually brought to the people

/97 cont./

726 704 (727) emeweek (sing. ol emoou) = horns. As soon as the ones in front come across livestock, they call the others by long drawn-out ɛ́ɛ́ shouts, so that they will round up the booty, which consists only of livestock. While the ol arai engage in hand-to-hand combat with the opponent, the latter's troops, joining together, seek to wrest the

726 782

Ill. 39. Prayer before the battle.

726 704 booty away from the ol dimito again. In connection with this fighting there are the most wounded and killed. In order to shorten it and take the livestock quickly to safety, the latter are constantly urged on by the ol dimito and pushed toward the enyppe, out of the battle area. The fourth troop, the ol kigelôni, seeks to keep the way open for them and, from the front, to disperse the enemy pressing upon the herd. The last division is the ɔɔ nɔ́ɔ́ɔ́, that is, the cowards, who were afraid to go along with the others, but now, when there is no longer any danger, slink around the herd like animals of prey, in order to steal. The ol dimito and ol kigelôni strike at them with their clubs, and a great row arises until the arrival of the leaders in the camp. Then the latter separate a number of cattle from the herd, which is still common property, and have them slaughtered, whereupon every warrior receives a portion of meat. The warriors /99/ must lay out a fence of thorns so that the livestock is safely sheltered in it for the night.

• (727) 727 417

/38 cont./

• 727 it for the night. Thus captives are not taken. The men from the enemy who can be taken are killed, but not mutilated; the women, on the contrary, are usually spared and freed. It also happens, however, that these warriors who are undertaking their first expedition also strike down women, in order not to return as ɛlɛɛr aláŋ. But [784] even in this case pregnant women are spared, for it is believed that God punishes the murderer of a pregnant woman by the death of his own children. Only very exceptionally does one take along a few [813] women or children. The latter, however, do not become slaves; rather, the captured woman very soon becomes the lawful wife of [577] the one who captured her, just as he also regards the kidnapped child exactly like his own. A ceremony of adoption does not exist: the man simply hands the child over to his wife, who treats it like her own. The next day they march on toward the home kraal; in the evening a thorn fence is again built, and at the same time the share of the booty destined for the ol ɔɔmɔɔt is set apart. The total booty of every war expedition is given a name. This is determined on this second evening, while the men sit eating. It is called, for example, kirima, because men fall on both sides. Other names are kɔlɔlɔ if the provisions in living livestock taken along on the expedition did not last, and the warriors, out of hunger and contrary to the existing custom, had to eat cow fruit; ɛɛlɔl if the ill ɛɛlɔ̀ɔ suffered on the way because of a shortage of water; ɛŋɔlɔ́, formed from the call ɛŋɔlɔ́rɔ́ ɛ́ɔ, that is, approximately: "only courage, if it is not possible, what does it matter," a frequent saying [903] if one believes oneself inferior to the opponent in strength. The next morning, early, before the departure, the leaders distribute the booty

Photo: Hau.

Ill. 40. On picket duty.

/98 cont./

727 [103] in shares as equal as possible: one warrior receives as much as the other, but believe that a few head of cattle are distributed as a special reward and first to those warriors who killed an enemy in battle, then to the benefactors (ŋ gwaŋaloi), then to the one who captured the first head of cattle and to the spies who went ahead (ŋi ajpedaloi), and finally to the wounded, each of whom is entitled to the head of cattle that he marked with the blood gushing out of the wound. The number of cattle that the individual of the one mentioned receives, except for the last who is entitled to only one head of cattle, is determined by the size of the booty and the proportion of the size of the booty's parts according to the above order of succession. /99/ Every warrior strives as quickly as possible to drive off from the others his share of the booty, but each one also tries to take along with it one or more head not belonging to him. This, of course, gives rise to another brawl, in which there are almost always several wounded men. If the booty is too small for an equal division, the warriors form two parties, on the one side the El molelian, on the other the 'L aiser and El molŋgan. The former have as slaughtering cry the term pio molŋgi = the red cattle, the latter the term narok gond = the black cattle, after which they are also sometimes named (for example, I heard it in ɛŋgɔ). A fight decides which one of the two parties receives the entire booty.

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722 At home in the kraals it was very quiet during the warriors' absence. After the farewell, those remaining behind went home, each somewhat heavy-hearted in the anxiety about a son or lover, which, however, was more or less pushed into the background by the expectation of the spoils that they would bring back. Soon after the farewell the old man was again squatting in quiet contemplation in front of his hut and chasing away from his face and head, also as before, with a fly switch (ol ŋaiu, il ŋaiai) (Fig. 91) consisting of a goat's tail, the flies constituting a veritable plague in the Masai kraals. Then he took a hair from the switch and made a knot in it for each of his sons who had gone to war.

[237] [234]

[482]

Fig. 91

/99 cont./

722 while he was imploring Ngai that he might join together as securely
782 as this knot their body and soul. He prays in similar fashion every
morning after leaving the hut. The mother likewise prays to God for
protection for her son and each time often him some milk, which
she spirts on the ground either out of a gourd bottle or out of her
722 right breast. The girls are somewhat more cheerful about the affair,
in that, instead of other prayers, they accompany their dances with
litanies for the preservation of their lovers and the many other loved
ones. Today the warriorss thoughts are again particularly intense;
the warriors must soon be coming home, and then it will be definite
as to whether the son or lover is among them.

• 727 From afar one already sees isolated little clouds of dust, which the
cattle that are driven along stir up. The girls and young women
hasten to meet the El moran and warmly welcome all who are approach-
ing. But what is this? There, among the laughing women, stands
a young woman who has just kissed her brother heartily on both cheeks;
now comes her husband, who still wanted to take part in this one ex-
pedition before he remains at home permanently as an old el moran,
and one would expect at least as hearty a welcome for him. But both
act as though they did not see each other, indeed, they even turn
away from each other. One might think she is angry with him because
he asked his life unnecessarily. She is not angry with him, however;
on the contrary, she is secretly happy that he has come back safely
[976] and is bringing along rich booty. But the Masai too /100/ have their
[975] "good breeding" and this requires that married people upon first seeing
each other again after an expedition of war, cut each other completely.

From his share of the booty the warrior keeps only one or two
milch cows, which he hands over to his loved one. The rest he pre-
sents to the mother, the father, the latter's other wives, the brothers,
sisters, and one or another of his more distant relatives of whom he
is particularly fond. A person who does not receive anything this
[921] time will get his share after the next expedition. He need not wait
long, wars follow one another quickly, the interval between two is
seldom more than two or three months. Hence the Masai are a
veritable scourge for the neighboring tribes, and the rumor, "The
Masai are coming," in spite of its frequency, is often enough to
disturb whole towns and villages for weeks.

411 /134 cont./
(136) Senio in the branches of the trees surrounding the kraals, waiting
(137) for some kind of animal waste. In addition to the iron points, one also finds awl-shaped wooden points; the latter are often poisoned, the former only rarely. The Masai do not make the poison (ol
(139) Chemi) themselves, but buy it from Wandorobo, who obtain it from /135/ the olmorijai (Acocanthera ehrenbergii) tree by boiling the roots and the wood. The arrows are carried in a leather quiver (e mudiai, mudiani), which is slung over the shoulder on a leather
(137) strap. It consists of a tube 70 centimeters long and made out of goat's skin, with a barrum stitched in and a similarly worked, twelve-centimeter lid that can be turned up high.

Firearms, which at times almost entirely replaced the spears and bows among sedentary Negroes (1),

1. For example, in a few areas at Kilimandscharo.

(140) are not generally carried by the Masai. Although in the battles
(141) with the Protectorate Troops they have at various times captured guns and ammunition from fallen Askari, I never observed or learned that they used these weapons. They never bought muzzle-loaders from trade caravans, and the ones that I found in one of their kraals showed by the lack of cock or pieces, or by other damage, that they were not carried along by the Masai for the
(141) purpose of use, but merely as trophies. It was not until April, 1905, that a troop of Masai warriors armed with English bolt-action breech-loaders came into my field of observation. The troop came from the Masai province of Ol Doggai, and, to be sure, from the English section of Naivasha, located on the Uganda railway, and attempted an invasion in the Kilimandscharo area of Aruscha. With a loss of approximately 30 per cent dead and bleeding, however, they were sent home by the Wanyamba, armed only with spears.

(2)Dundee G-5 (ca. 1900) 1908 FIA Dundee FIA
K-Kenya FL/0
1948-1 - FL/2

Engi is said to have bestowed the Dundo to bring him a pair of sandals made of leather having hair on both sides, the Mumi to bring him a bell, the thong of which was pure white, and the Kikuyu an animal called Kuhu (a hamstring or an ankle).

The Dundo cut off the ears of a donkey, and produced them as the required sandals before Engi; the Mumi brought a bell but no milk only; and the Kikuyu the animal called Kuhu.

Engi then told each tribe to take his respective share and to search the enemy separately and at different points.

The Mumi, searching into Kikuyu from Kalimaku, fell upon the youngest Ark, and taking all their stock there then on to the Kikuyu, who in their turn drove them on to the Dundo, by whom they were finally routed.

The Kamiri or Calla were then disposed of, and only by the same Engi, which was given to the generation that fought with and expelled them, and by a few women of their tribe, taken prisoners by the Dundo, are we reminded of their settlement in Kikuyu. Amongst these prisoners may be mentioned an old woman called Mundiru, who is still alive and resides in one of Kangi's villages. She was formerly Chief Kamiri's wife.

Previous to my day the Mumi kept all the cattle which they captured, and this caused a rupture between them and the Dundo and Kikuyu, who joined forces and waged war on them. After a time had been made the Dundo and Kikuyu fought amongst themselves.

If the Kikuyu were to live and increase they had to cultivate the ground, and in so doing were obliged to destroy the forests. The very existence, however, of the Dundo depended on the preservation of the forests, and hence arose a struggle for survival, which allowed of no compromise and could have but one end.*

In an incredibly short time the great primeval forests, the home of the Dundo, were destroyed, and with them this interesting people ceased to exist as a tribe. Deprived of the means of living, many died, some took to cultivation, whilst the majority migrated to other regions, where they formed small colonies, such as are to be found at Baringo, Kaimosbo, Kerisa, Kijabe, on Lukipia and Mau, at Tororo, in German East Africa, and even, it is said, in places as remote as Elmenyo—(the chief that went to this last place was the Agumbo). This scattering of the tribe accounts for the peculiar fact that Dundo living in widely different localities speak the same language! The Baringo, Kaimosbo, Kijabe, and Kerisa Dundo, and those of similar colonies with, if questioned as to where they came from, vividly mention Kamwenze and Kamiri† as the birthplace of their fathers.

As regards the origin of this interesting tribe, we have little or nothing. There appear to have been two branches, the Agumbo and the Chiki: the former buried the grain on the plains, the latter in the forests. They lived in pits dug in the ground and covered over with leaves of the wild banana; these pits were in use by the men anywhere in the Kikuyu country, though of course they became more numerous the nearer one approached the forests. They are also said to have buried their

* The fact that Kikuyu in many cases the enemy appear to have been almost without exception pastoral and they accordingly did not interfere at all with the forests. The new arrivals who came to have possessed the land, purchased from individual Dundo the right to certain pieces of land or forest. For some reason or other (we shall see when the time has arrived) the Dundo were driven out a sudden and growing demand for grain appears to have arisen amongst the Kikuyu. One way here that is to say of the causes why Kikuyu may have had brought forward a large amount of seed, or there may have been put on the land a certain number of agricultural settlers.

† Kamiri. (An attempt was to made when Kamiri-speaking tribes, the younger generation to rapidly acquiring this language.)

‡ The country lying between the Nzoia River and Mumiyan in Kikuyu.